

The Christian Visitor.

REV. I. E. BILL, RELIGIOUS AND DENOMINATIONAL EDITOR.

"Glory to God in the highest, and on earth Peace, good will toward Men."

THOMAS McHENRY, SECULAR EDITOR AND MANAGER.

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Correspondence.

For the Christian Visitor. EPITOME OF PROF. O. S. FOWLER'S DISCOURSE ON MAN'S MORAL AND RELIGIOUS NATURE, AS TAUGHT BY PHYSIOLOGY AND PSYCHOLOGY.

BY HIMSELF.

(Attempting to condense a system of Theology into a few newspaper columns causes a brevity which must leave many points unexplained, and liable to seeming objections, which more space would have rendered clear. But this very brevity may also entitle it to respect.)

IMPORTANCE OF ASSOCIATING NATURAL WITH REVEALED RELIGION.

Exists there, in very deed a God—the great Creator and Governor of all that is? Or did this magnificent order of things come by chance? And if a God, what of his attributes, his government, his worship, &c., or, What is the true Theology?

Is man immortal? Or is death an eternal sleep? And if immortal, what of his future existence? All this life and that part of one great whole, so that improving or impairing either thereby improves or retards the other? Or are they antithetical? And if so, is it true policy to sacrifice the pleasures of this life on the altar of that, or the best interests of that at the shrine of this? Or how can we so order this as to attain the highest ends of both?

Is man constitutionally depraved? And if so, what is the cause, and, if possible, cure of his sinful propensities? Needs he a "change of heart"? And, now can he be made better? These and like questions, O man, are among the very most practically important questions man can ever ask; because their true answer involves eventualities more potential and far-reaching than any other human interest; and as such deserve some certain answer, one by which we may both live and die; one on which man may rest in perfect assurance; for error here is as fatal as life and immortality are eventful.

Then where can we find this absolute, this life and death answer?

"In the pages of inspiration, read by the eye of faith" answers the Christian.

Granted, all here claimed and implied.

But exists there no other answer? Are not these questions also answered in the economies of nature? Admitting the existence of a God, and that he has revealed himself in the Bible, has he not likewise declared himself in his works? If the Bible is from God, is not nature equally? If he has revealed his will in Revelation, has he not declared it quite as much in and throughout all his natural ordinances? And since "the Heavens declare the glory of God, and the firmament showeth forth his handy works," shall we not learn that glory in nature as well as in Revelation? If he has written two volumes, shall we throw away either? And especially the first? Can we understand either as well singly as by discarding the other, as in and by studying and comparing both together? Do we not neglect his works also neglect him? And is not the study of nature calculated to carry us through nature up to nature's God? If "the ungodly astronomer is mad," is not the ungodly astronomer mad? Not at all that fact is to be ignored, any more than reason, for Philosophy, by pointing out an organ and faculty of faithfulness—"apirituality" proves that, too, is to be recognized in matters of religion. Hence a religion of philosophy alone without faith, is quite as imperfect as one of faith without philosophy. And since "God has joined together both in the nature of man, let us not put them asunder" in our religious doctrines and practices; for they both are to each other, both an indispensable helpmeet to the perfection and happiness of both. And their union one of love. That is, faith and reason should act in affectional concert and mutual dependence.

Does not the Bible teach "salvation" instead of natural Theology? Does it even purport to teach, or does its intelligent believers claim that it teaches, a universal system of religious doctrine and practice, or any more of either than is requisite to salvation? Then why not look to it for whatever appertains to salvation, but scrutinize the equally divine volume of nature for whatever appertains to our primal relations to God and man—for our natural theology on the one hand, and our original obligations to God and man on the other? And why "Butler's Analogy," "Paley's Natural Theology," "Chalmers," "Kirwan," and other like works, so justly and largely prized and circulated by devout Christians, but an acknowledgment of the principle of the union of nature with revealed religion? And what underlies every biblical commentary, every attempt in every sermon, in every bible and sabbath school class, and every where else to explain the meaning of the sacred text by history, by comparing passages, by reasoning on and from texts, but the presupposition that the meaning of the Bible and the force of its doctrines can be recomposed by comparing them with these and other matters extrinsic to it? Only cast-iron and old foggy bigots can reject this comparison of the Bible with these external surroundings, and especially with nature—that emanation from God, and proclaimer of his attributes and will. And such must ever re-

main upon a low religious plain. This union of Bible and nature elevates our religious standpoint, and of course standard.

Besides, by an eternal law of mind, intellect is the natural guide of all human actions and feelings. And the abominations of all heathen religions, and the errors of Christendom, are but the natural fruits of this practical divorce of reason from religion. Nor till the two are rewedded in individuals and communities, can religion become "pure and undefiled," in doctrine and practice. Hence the practical value to the religious world of this attempt to expound the teachings of natural religion. They are designed and adapted, not to detract one iota from the Bible or its teachings, but only to supplant all the religious motives down from Revelation to those taught by nature. What intelligent Christian but will both accept and even hail this dual religious incentive? And are not those who fear this union, like Uzzah steadying the ark?

Then to what department of nature must we look for answers to our questions?

To the nature of man. Man is but the epitome of the universe. All its laws and contrivances are embodied in him. All his physical laws and operations are unwrought with his material structure and all his mental faculties and facts with his mentality. Has nature "configuration," "magnitude," "gravity," "space," &c., and has not man all these? And all her other material elements incorporated into his material organization? Or is she composed of and governed by certain principles of causation, mathematics, optics, proportions, colors, &c., and are not these and all other natural principles, incorporated also into man's mind? And this natural fact renders the inference certain, because scientific, that in case a God exists, immortality awaits man, &c., &c. We shall find something in the nature of man, and especially of his mind, adapted to a divine existence, human immortality, and like mental institutes of nature. And in case we find anything in that mind thus adapted, we may rest assured that it also forms a part of the nature of things.

(Conclusion in our next.)

EXTRACTS FROM THE MINUTES OF THE EASTERN ASSOCIATION.

COMMITTEE ON EDUCATION.

From the Report of the N. B. B. Education Society your Committee are pleased to learn that the Baptist Seminary at Fredericton has been during the past year enjoying its usual prosperity. They are also happy to state that the number graduated in Acadia College last June was greater than during any previous year in its history. Your Committee commend these three beloved institutions to the prayers and liberality of the Churches of this Association.

(Submitted) I. WALLACE, Chairman.

Report that we regard the religious press as a mighty instrumentality in the conflicts of error and the propagation of truth, and that it becomes the duty of every Christian to give it its uncompromising support.

That we regard the Christian Visitor as the exponent of Baptist Principles, and although not held in its proprietary right by the denomination yet as its columns have ever been devoted to our interests and as it has faithfully met opposing influences in the sectarian press, we commend it to the liberal support of the lovers of Bible truth. We are the more convinced that advance payments are the only safe basis for the permanency of religious Periodicals, and hope the time is not distant when the Christian Visitor shall be raised above pecuniary embarrassment thereby.

We would again commend to every lover of our youth those religious papers that are devoted to Sabbath School interest.

All of which is respectfully submitted.

DAVID LAWSON, Convener.

REPORT OF THE COMMITTEE OF THE N. B. B. EDUCATION SOCIETY PRESENTED AT THE RECENT ANNIVERSARY AT SALISBURY.

REPORT OF THE COMMITTEE.

In presenting their annual report the Committee are rejoiced to be able to say that the Seminary is in a healthy state. The number of pupils in attendance for the year has been 105, and the average number present has been between 40 and 50 each week throughout the year.

The classes have been exercised in the various branches of English, Mathematical, and Classical Studies, particular attention has been given to English Grammar, Dictation, and the Parsing of sentences, as the teachers are convinced that thorough elementary knowledge is essential to future progress. The diligent application of the pupils in each department has been very gratifying, and their uniform good behavior has given much satisfaction to the Principal and Preceptors.

The arrangement with regard to the female department, mentioned in last year's report, has been successfully carried out, and the committee have removed their engagement with Miss Magee, who will resume her duties at the opening of the term.

The usual exhibitions took place at the close of each half year, and gave general satisfaction to a numerous audience. The Rev. Mr. Oddy of Portland and several other gentlemen were present

at the midsummer examination and expressed themselves highly pleased with what they witnessed.

At the close of the winter term two of the Students matriculated at Kings College Fredericton.

The notion has been entertained in some quarters that a young man cannot enter King's college directly from the Seminary. Such a misapprehension has an evident tendency to prevent students from entering or to occasion their leaving the Institution. The committee are determined therefore to check the spread of this notion which is both false and injurious, and they are persuaded that the Education Society will sustain them in doing so.

As the Seminary building requires painting the committee have used their exertions to obtain contributions towards this object, in St. John through the kind assistance of the Rev. Jarvis Ring, and also at Fredericton. The work is still in progress so that a full account of their proceedings in this matter must be reserved for next year's report.

They are aware that many friends of the Society take a lively interest in the education of young men for the ministry, and the committee are anxious to do all in their power to promote so desirable an object. During the greater part of the year Mr. Judson Blakeney and Mr. Joseph Blakeney, sons of Elder James Blakeney, have prosecuted their studies at the Seminary, and preached either in Fredericton or the neighborhood as occasion required; Mr. A. Washburn of St. Martins spent a term at the Institution with the same object in view; Mr. Allen Watson of Southampton also entered, but was compelled by failing health to relinquish his purpose.

The Committee entertain a firm conviction that the D-nomination will not abandon an Institution which was founded by men whose memory is deservedly revered, which has for nearly a quarter of a century, been sustained by much exertion and many prayers, which has already conferred lasting benefits on the community, and indirectly contributed to elevate the standard of education throughout the province, and which is destined, if adequately supported, to produce yet more important results in the future.

With an assurance of the hearty co-operation and support of their numerous friends in the province; and with an unshaken confidence in the divine blessing, the Committee and Teachers hopefully address themselves to the duties and responsibilities of another year.

DEPARTED BRETHREN.

Rev. Joseph Skinner, of Cambridge, has left us since the last meeting of this Association to join the Church of the first born in heaven. He was evangelized in doctrine, wise in counsel, pure in spirit, and upright in example. His life was emphatically an epistle of Godly living, known and read of all men. His Christian meekness and self-sacrificing spirit, combined with his unwavering fidelity to the cause of truth gave him a large place in the affections and confidence of his brethren. "Devout men carried him to his burial, and made lamentation over him."

Resolved, that this Association deeply sympathize with the surviving widow of our departed Brother, and bereaved children in the loss they have sustained, and that a copy of this resolution be enclosed to her.

I. E. BILL, Chairman.

Rev. Merritt Keith, of Bitternut Ridge has also departed this life since we last met in our associated capacity. He was a brother greatly beloved by the Churches for his works sake. His preaching was purely evangelical, and was attended with anunction from the Holy One which rendered it powerful to win souls to Christ. His labors were signally blessed in promoting revivals of religion in various sections of our beloved Zion. The love of souls was his ruling passion in life and in death, and like the faithful warrior he died with his armour on, and in the midst of a reformative power passed in the triumph of a glorious faith to receive the laurels of victory in reserve for him. Whereas,

Resolved, that this Association express its heartfelt sympathy for his mourning widow and bereaved children, and that a copy of this resolution be enclosed to her.

I. E. BILL, Chairman.

HOME MISSIONS.

Resolved, that this Association feel an undying interest in the cause of Missions, and that they commend especially the N. B. B. Home Missionary Society to the care, supplications and contributions of our Churches as a powerful agency; to extend to the destitute portions of our Province the blessings of salvation.

I. E. BILL, Chairman.

THE UNION SOCIETY.

Your Committee feel the absolute necessity and great importance of the Union Society in sustaining our Missionaries with the necessary means for carrying the Bread of Life to the destitute, and opening up a highway of holiness to the lost sons and daughters of Adam. Your Committee would recommend that all our Churches should organize the Union Society, for the purpose of carrying forth the lamp of life to the destitute; and also that our ministers of the different churches, so enlighten the minds of the members, that they may exhibit the greater utility

of the Union Society of doing the will of God in saving the precious souls of men. Your Committee also recommend that the ministers of the different Churches, would so co-operate with the general agent in the formation and extension of our Union Society, that its funds would be so enlarged as to enable our Missionary Board to break new fields of useful labour for the glory and extension of the Redeemer's Kingdom. Your Committee feel the great importance of contributing largely to the funds of the Union Society, as it is the root that sustains all the benevolent branches of our Denomination.

All faithfully submitted.

J. ROWE, Chairman.

COMMITTEE ON SABBATH SCHOOLS.

Reg leave to report that it was with much pleasure they listened to the reports from the various churches with reference to Sabbath Schools, and that they so generally adopted the recommendation in last year's report in sending statistics, which we hope to see published in the Minutes. We feel assured that much is already done in this department of Christian labour—but we must all urge more unanimous devotion in every member of the Church.

We are fully aware that the labour is left to a few, and that many who might make themselves useful keep aloof, thereby depriving schools of their assistance, and weakening the hands of those engaged in the work. Therefore your Committee would urge this question upon every Christian mind. What is my duty in reference to Sabbath Schools?

We are sorry to find that some churches report no Sabbath Schools. We feel assured that no sufficient excuse can be offered for such dereliction of duty. We would urge the necessity of forming Bible classes in connection with the Sabbath School. We would also recommend a Teacher's Prayer Meeting weekly, if practicable; if not, have one monthly.

We would also recommend the distribution of the Reporter, a monthly paper published by the Baptist Publication Society, and that the churches take up collections to aid in obtaining suitable Libraries. Your committee gratefully acknowledge past blessings enjoyed by Sabbath Schools in the conversion of many of their members to God.

All of which is respectfully submitted.

WM. A. COREY, Chairman.

THE COMMITTEE ON TEMPERANCE.

Report that this Association as the representative of the Baptists of Eastern New Brunswick maintain unalterable their determination to be satisfied with nothing short of the triumph of legal Prohibition; recommending at the same time the use of every possible persuasive means for the suppression of intemperance.

CHAS. KNAPP.

EXTRACT FROM SPURGEON.

Of shall now turn away from the consideration of the trouble, to look at holy David as he meets and encounters it. We have had David's trial; now we will have David's justification. What did David say in estimation of what he had done? He said, "It was before the Lord, which chose me before my father, and before all his brethren, and appointed me ruler over the people, over Israel; therefore will I play before the Lord." David's justification of his acts was God's election of him. Do you not see the doctrine of election here? God had chosen him before hee father Saul. "Now," says David, "inasmuch as by special love and divine favor I was lifted up from the common people, and made a king, I will stoop down to the common people once again, and I will praise my God as the people do, robed in their vestments, dancing as they dance, and playing on the harp even as the rest of the joyous crowd are doing. Gratitude was the keynote of his worship.

The man who feels himself to have been chosen of God from before the foundation of the world who has a solid conviction that his sins are all blotted out, that he is God's own child, that he is accepted in the Beloved, that his heaven's is secure, I say there is nothing extravagant for that man to do.

Let me call a picture from the memoir of one in years gone by. He preaches in a Church in Glasgow; he is just inducted into the Church. A friend lies upon before him. He may speedily be made a bishop if he likes, he seeks it not. Without mitre or benediction he takes to Kennington-common and Moorfields, goes to every stump and hedge in the county, so that he is Rural Dean of all the commons everywhere, and Canon Residentiary nowhere. He is pelted with rotten eggs; he finds one time that his forehead has been laid open in the midst of the sermon, while he has been laying men's hearts open. Why does he do it? Men say he is fanatical. What did Whitefield need do this for? What did John Wesley need to go all over the country for? Why, there is the Rev. Mr. So-and-so, with his fourteen livings, and never reaches at all—good man he is. Or, say the world, and he makes a good thing of it, depend upon it. That is a common saying. "He makes a good thing of it." And when he died, he did make a good thing of it, for he silenced the tongue of slander, leaving nothing but an imperishable reputation behind. When Mr. Wesley was inquiring abundantly, they said, "He is a rich man" and taxed him for his plate very heavily. He said, "You may take my plate at any rate if you like, for all I have is two silver spoons; I have one in London, and one in York, and by the grace of God, I shall never have any more as long as there are poor about." But the people said, "Depend upon it, they are making a good thing of it; why cannot they be still as other people." The only reason why they could not, was just this that God had chosen them before the rest of mankind; they felt that they were special objects of divine favor, and they knew their calling; it was not only to make them blessed, but to make them a blessing. What other men could not do, or would not do they did; they could not rest before they did it.

they could dance like David before the ark, degrading the clerical character; they could bring down the fine dignity of the person, to stand like a mountebank before the shows of Moorfields, or in the Spafeldts' riding schools; they could come down on stage boards to preach the Gospel they were not ashamed to be like David, shamelessly uncovering themselves like lewd fellows, in the eyes of the handmaidens of their servants;—they thought all this disgrace was honor, and all this shame was glory; and they bore it all, for their justification was found in the fact that they believed God had chosen them; and therefore they chose to suffer for Christ's sake, rather than reign without Christ.

THE PRESS AND THE PEOPLE.

Mr. Moses S. Beach having disposed of his interest in the New York Daily Sun, that paper is here after to be published by Mr. Wm. C. Church, whose name is a familiar one to the readers of the "Chronicle." The Sun has been in the family of Mr. Beach since its establishment by his uncle, Mr. Day in 1833. As the oldest of the penny dailies, it has obtained a circulation of between 60,000 and 70,000 copies daily—larger than that of any other New York daily, or probably any daily paper in the world. Mr. Beach signified his retirement from the press which was given at his house in Brooklyn, on Wednesday evening, of last week, and attended by a number of prominent editors and other distinguished gentlemen. Among the speakers was one by Rev. Henry Ward Beecher in response to the toast: "Giant minds and the giant press, combined they make the world."

In the course of his speech, Mr. Beecher remarked as follows upon the comparative influence of the Press and the Pulpit:

God or bad, a sermon makes but a momentary impression. But the Press, when it speaks if it speaks worthily, speaks in that language which remains; and if its influence is fugitive, if the topics of which it treats are in their nature transient, it is in part its own fault. The power is there, when men know how to use it or not, and a voice that speaks every single morning, ought to speak so that what it says shall not be lost, as the dew is lost every morning. It only wants genius, talent, industry, and a large sense of truth, to make the press, not a seventh-day speaking tribunal, but a daily pulpit—a pulpit where one man speaks, and in such a way that ten thousand and thrice ten thousand men hear him and hear him, too, under circumstances in which they can ponder what he says, reading and re-reading it. Some papers have returned to that state. Their daily utterance is most pregnant with blessings. And ten thousand signs are pointing in that direction. I think the Press of New York is steadily rising. More and more of the papers are having—if not every day, at least every week—articles that men might afford to read twice. It is paying a great compliment to an article to say that you have read it twice; and in not a few papers I see articles, some paragraphs of which, at least, if not the whole, one wants to re-read, that he may the more fully apprehend the meaning. But great as has been the advance in the editing and the general conduct of newspapers, it seems to me that the Press is yet in its infancy, and that we are desirous to see a era in which shall occupy a place, compared with which the place it now occupies is as the sprout of the seed compared with the full grown oak (Aplause.) How far it is to go forward in our day, I cannot tell. We are certain of making great improvements. We read in the Apocryphal book, an angel standing in the sun. I will not say that we have an angel standing in the sun, but we have a Church in the Sun; and we have the "Church" there that it might be a Sun of righteousness. [Laughter.] My whole meekness retires from his position; where he has been illustrious in illustrating the various topics of the day, that he might give place to a better dispensation; and now that the Old Testament is gone, and the New Testament has begun without paraphrase, I suppose we may regard journalism as having taken a great stride onward and upward. I shall continue to read the Sun, which I have always read, from day to day, with fresh interest. [N. Y. Chronicle.]

JESUS OUR HOPE.

Over the sea of life rolls a succession of the waves of affliction. Never shall we be at rest till we step out of the vessel of the body of the perfect shore of eternity. It is a comfort, however, that the very winds which roll up these waves, if we understand the art of life-sailing, are bearing us on, and the rougher the more rapidly toward our haven. But how terrible the thought, that after being storm-tossed on the ocean of time, we should be wrecked on the shore of eternity. So will it fare with all who attempt to cross this perilous sea which rolls between two eternities in their own skill and strength. He alone who has given the command "let us pass over to the other side" (Mark 4: 35) can save us safely across. He is greater than "the sea" and "the wind." What manner of man is he when both these "obey"? To him we must address our cries. Happy disciple, who "took him even as he was in the ship" (verse 36). Happy soul, which so "fakes" and "keeps" him by faith! Then when there "arises a great storm of wind, and the waves beat into the ship so, that it is now full" the cry of distress will awaken him, and he will arise and rebuke the wind, and say unto the sea, Peace, be still! They who "willingly receive him into the ship" will presently be "at the land whither they are going." [Independent.]

CONVERTS GOING TO THEIR ETERNAL HOME.

Yes, they are going. Those who have been gathered in the Pentecost of 1848, are going to join those who have gone in all the preceding ages of the church. A young man said in the prayer meeting:

"Last night a little girl thirteen years old, a hopeful convert of 1848, fell asleep in Jesus. While she was dying her pastor stood by her. She was in full possession of her reason, and was unexpectedly happy in view of her prospects. He inquired in regard to the state of her mind, and found that all was joy and peace. He asked her if there was anything she wanted. Yes, she wanted one thing. She wanted her mother to sing with her before she departed that beautiful hymn:

'Jesus! lover of my soul,
Let me to thy bosom fly,
While the billows near me roll,
While the tempest still is high.
Hide me, oh! my Saviour hide,
Till the storm of life is past;
Safe into the haven guide,
Oh! receive my soul at last.'

She sung sweetly on through the whole of this remarkable hymn, and in these remarkable circumstances, with a full voice, so touching, so apposite to the occasion—and shortly after breathed her last."

Let the reader take up the hymn book and read this hymn slowly through, and call up this dying scene, and the expiring young convert departing with these words upon her tongue, as she goes up to join the everlasting song. Oh! all ye Sunday school children! Oh! all ye members of the family circle, come to this Saviour, whom this little girl loved so well, and in whom she so confidently trusted.—[The Moravian.]

SELF-KNOWLEDGE.

The following lines, by Dean Trench, are worthy of prayerful consideration:

Lord, many times, I am weary quite
Of my own self, my sin and vanity;
Yet be not Thou, or I am lost outright,
Weary of me.

And hate against myself I often bear,
And enter with myself in fierce debate;
Take Thou my part against myself, nor share
In that just hate.

But friends might loathe us, if what things
We know of our selves, they also knew;
Lord, Holy One! if Thou, who knowest worse
Shouldst loathe us too!

DR. SPRING'S HALF-CENTURY SERMON.

Rev. Dr. Spring of New York, preached his half-century sermon. His text was from Isaiah xv: 16; "And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens and lay the foundation of the earth, and say unto Zion, Thou art my people."

In reviewing the past, Dr. Spring said that only five or six persons remain of the congregation over which he was ordained, and these continued:

"Within those bygone years two generations have passed away. We remember them; very many of their names, their character, their influence, is known and felt among the learned professions in the Church, amid academic honors, and the marts of business, in private and in public life; but the places that once knew them know them no more. Not one male member of what constituted the Old Brick Church now remains in the midst of us. I cannot be too thankful that I commenced my ministry under the deep impression that I must be a minister of incessant waterfalls; and toil. In the outset my mind was never dazzled by the prospects of repose. Dr. Johnson once said, 'that he pitied the man who made the Christian ministry a sinure.' If I am not deceived, my work has been my joy, and most my joy when it has been most severe."

He closed as follows:—

"But I must close. The half century is gone—gone like a small star that has been twinkling in the curtain of the night—gone like a soft, fine cadence of distant minstrelsy as it vanishes in air; gone like the word just spoken, for good or evil, never to be recalled; gone like the clouds that disappear after they have exhausted their treasure upon earth; gone like the leaves of autumn which the wind has swept away; gone like the phantom which in prospect had the semblance of vitality, but which in the retrospect has melted away and gone; gone as yesterday has gone. Why do I say they are gone? Nothing is gone whose influence remains, with man or woman. The Sabbaths, the prayers, the praises, the weeks, the months, the years that seem to us to have vanished one by one; in the mysterious past, live still in God's universe. Past—what is the past? What the momentous present, this now, this accepted time? What is the never ending future? All parts that make up a grand eternity—eternity that was and is and ever will be. The great angel of heaven's high chancery, records as well the responsibilities of the hearer as the responsibilities of the preacher; and the great Judge will render to every man according to his works. God bless his word for His name's sake. Amen!"

WHY ART THOU CAST DOWN.—Ye Christian! wherefore? Does not each promise still stand up, an unscathed pillar, upon the summit of which shines the pure, soft light of heaven? Are not God's strong-winged angels still all-eyes, all-ministering spirits to the heirs of salvation. Does not Jesus still live, and does he not bear your name upon his heart as he maketh intercession? Is he your sympathizing friend? And does not God reign? Shall not the Judge of all the earth do right? Is there not a home of sweet sinless rest, where the battling soldiers of the cross shall by-and-by be crowned? Then why cast down? Right shall yet triumph. Dry up your tears. Look up—up! God reigns! There is enough in these two words for faith to fasten upon, to give a present and permanent victory. Cheer up, and honor God by trusting in him. "Let the children of Zion be joyful in their king."

Live on the field of battle,
Be earnest in the fight;
Stand forth with manly courage,
And struggle for the right."

FATHER CHINQUIY'S COLONY.—It is stated that the French Canadian colonists at St. Anne, Ill., have been favored with crops of every variety in great abundance, amply relieving all present wants, and that in other respects their pecuniary affairs are improved. The farm mortgage, which at one time threatened the colony with extinction, are no longer oppressive; for the various rates of interest formerly exacted cannot now be obtained, and the ability of Father Chiniquy's people to remove them if necessary, by advances of cash, has disarmed their enemy of a most effective weapon. Father Chiniquy is now endeavoring to secure the erection of a college in which to educate no less than thirty-six young men of his own flock, who have already